M 2096

Saturday February 12, 1972

Lunch - Barn

Group IV

Westtown

Sunday - February 13, 1972

Lunch - Barn

BARN LUNCH

MR. NYLAND: I think in February we have started with a little different aspect of how to--how to join together in efforts of Work, together; and I hope it will lead to more understanding between us. There is the Monday; there is now also Thursday, and of course we will continue with Saturday. For the time being we will eliminate Friday tape-listening; I don't think it's necessary, and I think it will give you more of a chance to concentrate on what is your role in any one of such meetings - particularly on a Thursday.

This last Thursday was in the nature of an experiment to see what we could do, or if it is possible that the principle is right, and that it then could develop. I hope it will. I hope

that we will have more of a chance, and that each person will have more freedom to talk, and to talk about themselves and their experiments for Work - whatever it may be as a total experience which then could be useful for those who are there and listen. Because what is it really that you want to extract from a meeting of that kind? It may not be a direct influence of something that you say you can use for yourself, because many times that what you try in the application of the ideas of Work belong to the person who experiences it; and although you can imitate, it is not always the right kind of a thing to do, because imitation would mean that you just do what someone else has done, and you use in that then the basis of yourself from where you are. And there are many reasons why it won't fit.

You have to find for yourself what is your own basis, and that you know more or less, although gradually learn to know what you are. Even in ordinary life, what are your capacities, and what are your capacities now in a psychological direction or maybe even spiritual. Also, the approaches are different for different people, and there are different shades - not only the intellectual and emotional, but mixtures of the two - with different proportions of each center. Also it is true that a person in his development is at a different stage, so that when he actually develops certain things that he can use at the present time, become useless a little later; and then in such a state later in his development, he may be able to utilise certain things that he could not use before. And there is another drawback - that is that the person himself during a day changes in his attitude towards Work; and many times, although you would like to have a

constant desire or an effort which is based always on certain things that are ready for you, your day in your unconscious existence will not allow it. And that requires much more of a self-study, I think, than you realise.

And about that I would mention that this month of February I would like to make, if you can agree to that, a month of a concentrated effort of self-study, so that you will read more, you will think more, you will take off the time to sit and meditate about yourself - of your make-up, of your relations with others. Many times of course you know already that you have done it, but I would like to make it concentrated, because I do know that this month is an extremely difficult month and that there are many influences from the outside world which will affect you more and more. Much of the hysteria that is taking place will leave its influence on you, and there should be something in this Barn that gives you much more sustenance for yourself, so that then you can return to that, and this particular application is very useful for younger people. The older people, or those who are already a little bit more familiar with Work can make an adjustment much easier. But the younger people - and there is an influx constantly of new people wanting to come - they must find in this particular Barn - and I use now Barn in a general sense, you might say, the atmosphere of the Barn or the atmosphere of the Group, or the level on which we try to live and Work - there should be certain things there quite definitely established, and more and more crystallising out, so that from the outside looking at it you can recognize it.

I would like you to use this month of February in that

way, stimulated I hope, by a Monday or by a Thursday or even Saturday, so that then for the weekend you utilise what you already know and build up, and that the result of meetings, the result of hearing other people talk seriously about their own attempts will leave you with a stimulus. That is the most important thing that you should derive from meetings and from associations with other people. A stimulus within yourself is a desire - it is the desire to have an inner ear to listen to that what takes place within you. Sometimes we can call it an inner eye, but I prefer ear because it is a matter really of listening. Because if you want to use your 'I' there is very little visible for that 'I' as yet than only an unconscious state. But an ear listening to sounds can recognise, in silence even, a certain sound that could wake you up. And although you may have difficulty in reaching it, and although also it may be very difficult for you to become sensitive enough to want to listen to it, that kind of a requirement is really quite essential that you then take your ordinary life and push it to the background a little, or not consider it, or not feed it too much with your thoughts and your feelings. And that something can emerge, as it were, standing up within yourself, trying to remind you of the necessity of a further kind of development which is then open to you, and which will require, because of your emotional attitude as expressed in an honest and an earnest desire for yourself, giving you, at that time, energy to Work with.

If we make that attempt together, it will be extremely useful for all of us to consider your expenditures of your time: where your thoughts go in the forms of energies, where your feelings

are in the--in the direction of how kind--how much of a different kind of vibration will you allow for your heart to emit. How can you become aware of your own state as a result of the observation of your physical behavior? All such things do require time; or you must wish to give it; or you must wish to make such time for such moments. I say it in that way because you utilise the time of your unconsciousness to make out of it moments of consciousness and conscience. The conversion process takes place constantly within yourself when the machinery is set going. But Work means that you are interested in letting it go; that is, that it is starting and has then a certain momentum on which, for a certain length of time, you can count. And constantly moments of observation are the product of that kind of machinery.

The requirement for that is so obvious: you stop your machinery of unconsciousness for a little. Because if everything is mechanical, and you are a machine and automatic, if you let it run the way it wishes to run - and you follow many times your inclinations or the direction of wherever there is the least amount of friction - it is mechanical and sometimes that has to be stopped because then you start the other machine. And it is this going back and forth from running the two machines; and for a long time you will have to stop one machine of mechanicality and set in motion a machine which has to do with a different form of mechanicalness, but on a higher plane and not subject to as many laws as there are on the Earth. I say you stop one and start the other when the other has lost its energy which was meant for it; of course you go back again to the first machine. It will be quite some time before the two machines

can work together. And that after all is the ultimate aim - that you remain a man on Earth, but that you will become a man with a capital 'M' in Heaven, or the meaning of heaven on Earth: or of course what is meant by heaven within you, simply again using this heaven as a name in a general sense indicating a little more freedom from the Earth in the direction, for us, of the Sun, and the total solar system in the direction of Arcturus and that what is the constellation which contains us as a set of milky ways, in the direction - if that can be used in space - of infinity, of a totality of all milky ways become Absolute.

I wished you would think about it during this month. I wished you could make up your mind that you really want to get somewhere. It will require not only energy, not only a wish that you will divide it between the two engines; it will also require patience. It will, much more than that even, require ordinary common sense in the regulation of your activities and that what you wish to give to certain activities. Try to become free from that what is already too monotonous, what is already much too useless and which need not be repeated. Your physical body stops growing. It does not repeat its growing process. In growth of the Physical body there is a point where it has reached that what it can be and no more. It has to be kept oiled, that's all. The energy then must be spent on that what can grow until that is full-grown. And then it still can be spent on the Soul until even that, as an intellectual body, is full-grown. There are constantly such stopping-places on the road towards the Absolute, constantly the steps that you have to step up, walk for a while on a horizontal plane, and again step up.

When I suggest for February that you concentrate on such thoughts a little, and that mostly what you should derive from working together, which we now try to do, is the stimulat-- stimulus for yourself, creating an emotional state, a state of well-being within yourself, kind of an equilibrium, peace within your heart from where then you wish to Work. The stimulus is given by the atmosphere of meetings and other people. The creation for yourself of having that wish fulfilled to develop, really to grow up, to become more sensitive to the sounds which could reach you through your inner ear, that then a totality of a substance becomes crystallized within you; and that gradually that would give you the strength from where you operate, and which you would call for yourself the real crystallization of the reality of a man.

I hope you can understand these things and take them to heart, that every time you stop an ordinary unconscious machinery, that you feel something else must be there in order to admit that life as eternity is a continuum; and you can become part and associate with that life because of your own life existing, all depending on the understanding of life within - within the form with which you operate on this Earth.

I hope you have a good afternoon. I'll see you tonight again, I hope.

MUSIC

MR. NYLAND: I waited a little bit in - in saying certain things

this afternoon at lunch, having gone into February already for twelve days. One of the reasons was that I wanted to find out about Thursday. And then I thought this weekend would be very good ecause it's Lincoln's birthday today. Lincoln fought for freedom from slavery. It's a good thing we to--to try to remember that. If we know that we are slaves, we really will want to Work. Of course, we don't want to believe that, but every once in a while it becomes very apparent. The trouble is that at that ti e when we're so engaged in that kind of recognition of oneself, one doesn't have the strength.

We're bound by our states, our conditions, and our emotional and intellectual considerations. It's another way of saying that we are unconscious, or - as I said at lunch - that the machinery keeps on going. It's very difficult when you're in the machine to stop it. It's all right you get it started, but then it runs. Sometimes it's possible to accelerate it, but you don't know how to stop it unless it runs out of gasoline. The trouble with us as an ordinary body is that we produce constantly gasoline, and so the engine keeps on running. At certain times we stop because of a shock - we run into something; psychologically, we are held up; we're in front of an obstacle; you cannot get across it. I say it is a shock to have that kind of experience. And we say, in ordinary life, it brings you to yourself. But even at that, if it does happen, you don't know what to do. And it is this being caught constantly in an unconscious state, not knowing, every once in a while seeing quite clearly that you're--something is running away with you, that you don't know what to do. And who can tell you? Because that is the next

question - you would like to have some means of finding out by yourself.

I think it is inborn in a person that when he once has an idea that he ought to wake up, that he would like to wake up by himself. Because the fact that he sees that there is a necessity for waking up implies for him that he can do it. That I think is the limitation of unconsciousness. That gives at certain times an insight into possibilities. And we are be--we are being taught by ordinary life that we can overcome ordinary obstacles of ordinary life by just constant application. And then our thought is that if we then continue to try to see what we are as a machine, that then automatically something would give us the tools to be able to stop the machine. You see, that is the greatest bondage for a man, that he keeps on believing in himself, that he thinks he can do it. And that every time when he is faced with a problem, that he should do something and doesn't do it, he will find a reason why he didn't. He also puts the blame on himself, saying that he is weak. Of course, he says many times he can't help it, or that it is his nature; or whatever astrological type he may be, because such and such and all the rest. And the mind is very well-trained to tell it, and it is so satisfactory.

When Faust wants to become a man and searches everywhere, he comes to the end of his rope. But even then the devil, Mephistopheles, comes and tells him that he will be able to tell him. And he goes through all kind of experiences, as you know - particularly in relation to Gretchen - and how does he end up? I do not know if you know the second volume of Faust - maybe you

have read it. It's really very terrible. Because there is really no - no solution, not in that book. Goethe tries to say it, but the devil is always a little bit ahead of him. And so there is no solution in ordinary life than only a wish and a hope for the future, and sometimes based on false assumptions. How does it happen that there might be something that exists that could actually give a key, and how then does it happen that one meets it?

Of course for me it is like a different kind of a law, and that is why I look at these kind of things that we are experiencing - all the different influences under which we now live as a result of having found out about the existence and the possibility of an Objectivity - how extremely difficult it would be even in late life to come to that conclusion so clearly. Because maturity will give you, in time, the chance of becoming free. The time is much too long for our lifetime, and of course we die without having find--found out what is the secret of esotericism. How fortunate sometimes, and how unfortunate. Fortunate is the knowledge that we then know that it exists. Unfortunate is that we do not always know the way, and that we have to go through a great deal of suffering before, and then fortunate the Sun happens to shine on a certain day and, fortunately, we happen to walk in the Sun.

How that all happens perhaps can be explained by a Karma which belongs to a person and his life; and it is attached to his life, not to his form. It is a condition in which life with a man, when he finds himself, exists. And he has to live with that until, finally, also the bondage of his Karma has been dissolved, and life is the only entity, as it were, which keeps

on existing. In our ordinary life we understand the form of this body; we understand also forms for oneself in different kinds of densities. We don't understand Karma. We go up to the solar system and find the Sun. We could have a Soul; we still are attached to our Karma. It is at the moment when we lose our name that the Karma disappears. It is at that time, as it were, in eternity, when Absolutism becomes the reality of the day. And it is then that something takes place which we then call a fusion, the totality of giving up completely, and fusing with that what already has existed everywhere and always, but which was never known, and the key has not been given to us until we have gone through the preliminary stages of suffering to become free from our solar system.

I say it is good to have a Karma; I think it is very good to try to understand it in this life. We won't because it is much and much of the doors which could open up towards the understanding of the Karmatic influence on us will remain closed. But every once in a while there is a little door that does open and then it gives within oneself an insight which is quite unusual. It is when we suffer a great deal and we are up against it, and we see that it is not primarily our fault that we happen to be what we are, even if afterwards we try to describe it as something that belongs to our nature; it is really not our nature. It is the condition of the form with which I happen to live on Earth, and that has brought with it an adjustment regarding the Karma of our life. And it is not as yet possible for us to see life in reality, but we can see the form. But the form suffers, and not life; and because we are attached to the form, we keep

on suffering, until we could accept the form for whatever it is.

This is the solution to our life we we have to live it, and in more and more accepting it we grow up because then we outgrow the form, and without throwing it away, it is an extracting from it of that what is still useful for further understanding of--of how to solve the key to a Karmatic life. It is necessary during this period of understanding Work to see what kind of tools could become permanent. What is it that we wish for our ordinary life? Mostly a sharp tool - a sharp brain, a good hand - a steady one; force, muscles, energy. That is what we need now. In that we meet, every once in a while, a tool that we say, this is beautiful; it is really suited for the purpose so completely. And the wonderful things about it is that it never becomes dull.

What is this tool? It is our sensitivity. And I hope it never will get dull. It's a hell of a thing to live with it, because when one is that sensitive and the tool has to be used because it is part of our equipment, you would like sometimes that it would get duller, and that you were not too sensitive. And we find all kind of words for it and calling it - a little degradingly - sentimentality, or perhaps a little unusual, or something that belongs to esoteric people, or those who are brought up ethically, or even in a certain sense too spiritual, or too good for this Earth. Or sometimes it is indicated that when that might happen that such a sensitive person cannot live here and really doesn't

belong - and to some extent it is quite true - they don't belong; they are ahead of their time; they are already living in a different realm and on a different kind of level. And for them it is al--impossible to understand that others do not understand them, and they cannot really comprehend anything that takes place within one because the sensitivity, for them, is natural, and they get hurt time after time. I say they are ahead. They already are living in accordance with different rules, where people are not as critical, where people can accept each ot'er as they are, where the ordinary acceptance that we try to learn when we want to apply Work for ourselves becomes a general tool for many people in relationship to each other, so that each person then, on that kind of a level of spiritual enfo--enfoldment, can accept each other for whatever--for whatever their value may be, and never to question. And then the sensitivity becomes a common property.

We wish that of course, because it would be very much like the beginnings of Heaven. I wouldn't say it is possible that we all become sensitive. What we call sensitivity really is the ability to see ahead, to see that what is beyond, to see through, to experience that what is - I call it - of lighter density. To that belongs, of course, knowledge of the future, knowledge of that what is the present but not seen; to that belongs belief which has become real. It is that kind of a clair-clarity of the brain, or a sensitivity of one's heart, more or less in the direction of intuition, and perhaps even intuition par excellence, of that what actually does exist for some people, and those few are chosen to tell the rest of the

world. And no one in the world wants to listen. That's what makes it so terrible and so lonesome, because one knows for sure that one is right and no one wants to believe it.

The terrible difficulty for ourselves living at the present time on this Earth is that we are so insensitive, that the people in general have no more care for anything that is a little different or start to laugh and find it ridiculous. And that even the name of God or what one calls a spiritual development for oneself, not as a religion, not--not only as a possibility of further growth, or that what is considered the possibility of a continuation of one's life is not understood at all, and is not even to be considered. But instead we put all kind of ideas in the head of man and make him think and make him forget in his thinking that there are other aspects of his life. And we feed to humanity many times our industrial developments in the form of gadgets and progress, as we call it. Or we talk to them about sport, like Nero already at the time knew how wonderful it was to keep the Christians so-called quiet by having plays in which gladiators and wild animals would kill slaves thrown before them so as to make them forget. Tele--TV and radio makes us forget poverty for a little while. Alcohol, oversmoking, drugs, talk-talk-talk, committees without coming to conclusions - all of that makes us forget where we are living and what is the necessity for one's life. Even trips to China make us forget the poverty of our economic system. That is the sadness of being bound and it is so sad that we don't see it, and when it is mentioned it is like a voice in the desert, and no one will listen.

And so it is in a general way, and it is exactly the same for a person who feels alone because of over-sensitivity, as the world then calls it - over-sensitivity, which in reality should be normal; it is then considered so extraordinary that it should not even be or not even belong to mankind, because why should a man not be satisfied by just living on this Earth? And it is so preposterous even to consider the existence of heaven.

You see, when one Works on oneself, one becomes more sensitive because in that sense you include more and more of the world which you don't know. I talk many times about the adventure that one should have towards the wish to Work, and it should be a glorious adventure because how marvelous it is to have a tool of Objectivity which you could apply in a variety of different conditions in which you happen to live, and in which you experience the existence of yourself, and of your life, and the manifestations; and that what belongs to relationships with others - to be able to investigate it, to be able really to look at it and then go down to the core of things, and actually understanding a little bit more about the purpose of one's life. How beautiful it is really to have that as a method or a means to open up doors which always would remain closed in unconsciousness, and on which even is written: Do not open. Do not disturb. It really says: Leave those who are behind that door. Let them sleep. But there is that kind of a tool which I call sensitivity. Another word for it is Anulios.

Anulios in a man's life is the increased possibility of seeing the potentiality of his rates of vibrations of his different organs, functioning in a different way. For that reason one says

many times, in striking a note, that it is not really the note itself but there are the overtones which form the different kinds of harmony for a note, so that in the note itself - if it is struck - with one note on a piano - if one's ears are sensitive - you hear overtones, and it becomes many times an orchestra. One's life, when it is mo-notonous - when it has only one tone, when that tone is constantly reminding one of meta--matter, and the materialistic form of living - it really has no overtones. They are struck early in life but they are sloughed off as you grow up, and the education you get is very lovely to cle--to clean the slate, at least of such things which may be, and sometimes are considered deleterious for the development. So that one laughs at a person who is over-emotional, sometimes a little too hysterical and simply saying, 'don't do that; it doesn't belong to a man. Don't have tears in your eyes because you should grow up like a Little Lor--Little Lord--or Little Lord Fauntleroy. You could become a gentleman, as a man ought to be, in the eyes of the world.'

And to keep on believing that what is a man in the eyes of God is a very difficult problem and it cannot so easily be described exactly because that what is ahead of one is a trip of adventure; and the not knowing - to turn it into real understanding is such a problem and it does require such patience. And many people die on the road because they cover up their sensitivity; and then they lose contact with that what really was the most beautiful in their early existence. If a child could remain, in that sense, not touchable, if it could have like an inventor - keep on believing in himself, in that what he could think about - all kind of,

I say, preposterous things, but inventing them as if in imagination they already existed. If a man when he grows up could adhere to the possibility of a little 'I' existing in fantasy, that that what really could give him a childish wish for understanding, so completely open that there is no question about not finding the answer, and constantly going one road or another, or another, indefatigable, because he will continue to wish to find - such a fool he is that he keeps on looking and not wanting to take no for an answer. Such unquenchionable thirst for understanding; such a wish for a man really to find his own slavery and to do away with it because he does not believe that that belongs to a man.

We do not know much, do we? We still have to learn such a tremendous amount. (All right, Bill.) (Turning over cassette) And so we live our daily life and it comes back again day after day, and all the difficulties again and again are presented. You try to fight; you try to find out; you try to adapt yourself. Sometimes it's impossible; sometimes you're a little successful; sometimes you overcome a little molehill and then there is a mountain. And you do not know, every once in a while, where to go and what to do, and maybe you wish even to give up. Of course it can be understood that life can become so difficult that it is preferable to kill one's sensitivity. Still you see, Anulios is not to be killed.

Anulios is a part of the germ of oneself; a part of that what continues to exist unsoiled, which is still there wherever one is and at whatever age one happens to be or has become. That what is still that what is the essential essence remains in a man,

and let it come forward if you wish at times if you can allow it, and if you won't feel too much ashamed. Don't be afraid of the tears in your eyes when they are noticed by someone, Turn around if necessary because, if they don't understand it, don't let it make you feel ashamed because that what your tears are, are not given to them and they are not entitled to see your suffering. It belongs all to your world and it is exactly that kind of an increase in the size and the depth of one's world that I believe is necessary for a person to become substantially his 'I'; that he wishes that this Anulios can tell him to continue to have the wish - the wish not to fall asleep - to remind him that there is another aim that came into this world with him at that same time of conception, that it came from generation after generation, and will continue with him in his next generation. And that then, at such a time, very little may go into ordinary procreation; that where it should go is in the real creation of that what a man wishes to become as a Soul.

It is the Anulios that helps you to remind you that you have an aim. It is the Anulios that becomes your sensitivity and calls to you and tells you and has a voice, of some kind, in a language, also of some kind. Also, of a rate of vibration of some kind - a rate of vibration of an overtone - out of this world - we say it, every once in a while - so unusual that there is no name for it. It's a good thing that Gurdjieff found a name and called it Anulios. Or called it even a state after reaching, in trying to adapt oneself and to follow the Five Commandments of Objective Morality, the state of Martfotai - the state of rest within oneself; the state of real self-satis-

faction within the essential essence of a person. So that then that kind of foundation that then must be and has become, small as it is, solidified and will always remain a sharp tool to be used for opening doors, to be used by oneself in such dexterity that the sharpness itself of the tool reminds one that one is busy and engaged in a Holy Sacrament.

Let it be clear that what we are trying to tell or say has to do with an ultimate aim for oneself, and it is not just to be forgotten because of sports, or because of what you hear over the radio and read in a newspaper, or all the different things that are published in books. It is far different from that. It only comes to you in the deepest depths of your heart, of your really inner, innermost living. And then Anulios tells you - how will I say it? - Anulios opens the door towards your God. Anulios is like the keeper of your inner, inner life. It wants you to have the door sufficiently open to see what is there, and then to be honest to the degree of honesty. That gives you the power, not just one honesty on top of another, next to it and added but really multiplied honesty times honesty times honesty. That is the power of multiplication.

That one learns when one starts out on a road to wish to find out where does my Anulios live? That is really the search because I want to have the source; I want to come to the source of my sensitivity. Because if I do find it I will always consider that something that is like living water - constantly springing from the source of that - always satisfying my thirst because it will never dry up. Anulios is eternal - it will never leave you; and you must never try to cover it up, only handle it tenderly - make sure every once in a while you look and see if

it still exists. And when it is there you can close the door again because ordinary life need not peek in, but you must know that it is there. The assurance for yourself, in your life, is that what is your life par excellence. That will carry you through all kind of activities in ordinary existence, and all the neglect of others, and all the people who criticize you. They will not know what goes on within you, and I say again, they're really not entitled to it; they have their own if they wish. You're not keeping anything away from them because they have also a potentiality. They have the possibility; perhaps it can become more real for them, in the end. Who knows that? One need not consider it. I wish to live my life from the standpoint of my own solidity. I want to accumulate treasures in heaven. I want to dedicate that what is for me more and more a normal existence to the continuation of my life as I can see ahead, as far as my 'I' will allow me to penetrate into the future.

What I wish is simply to have peace within my heart, and sometimes a little disturbance in my mind because I still rub up against all kind of conditions of outer life, and it is not so easy to be completely free. One hopes for it but it is rough, and there are influences which sometimes, in ordinary life, you cannot avoid and you make--it makes you withdraw. But when there is something in you - and it is now that kind of a wish for wanting to find out what is really Work, what is really the necessity for me to know what to do and how should I do it? What is that kind of simplicity that we try to talk about it, simply to divest it from all kind of nonsensical talk? I say

high-fallutin nonsense in a scientific way, all kind of Hasnamussian tales for the dead. What I wish is to be alive and grow up with my life, and to allow whatever life there is to be able to grow, so that I - this being as I am - is not the greatest obstacle in the way of the development of that what should be set free. That is the prayer to Anulios, to keep on knocking on the door and not allowing me to sleep - and I shouldn't sleep - but having wisdom to let me rest when I need a little, because I still have the garment of the Earth to carry with me, and I'm not as yet free enough to say farewell to it.

I build and build honestly, seriously. I'm willing, I want to find out, I'm honest in that kind of an endeavor. Try to be honest in your attempts for Work. Try to see what you need in that kind of simplicity whenever you happen to think, you fear -- you feel it is right at that time, to consider it - I said at lunch - to stand still, to go from one machine to another and start that. And it will run for a little; it will run even on good intentions in the beginning. You will have to feed it. If you know how, yes, you can during attempts for wishing to wake up to create this little 'I'; many forces in your body can furnish you energy for the continuation of little 'I' to exist. But that is of course a difficulty: how can I extract from unconscious existences the tools that will remain sharp? How do I know? By using the tools; that is my experience. From that I will know. I will not know any other way. I will not know if it is sharp when it is advertised to be sharp, I will not know if it is right even if the feeling is good in my hand.

It is the usage of that what proves to me that it is actually what it is supposed to be, and for which I have paid.

It is that kind of a pearl of great price that I put on one side of the scale, and on the other I put everything that I own, because I say what good is it to me now? It will leave me, I will leave it and there is no reason to hang on to it. I'm ready. And then what do I find on the other side of the scale? What is it at death? I go from one scale to the other in search of that pearl. If it is there I will have wings. If it isn't, I'm sorry that I will have to stay around Earth a little longer.

I say these things to help to remind you because I hope that you will use the rest of this month for intensity, for that kind of concentration, and for your wish to make something of it. I will arrange for this coming week for a concentration of effort in movements - for some. I have an aim in mind. There will be about twenty-four people. I would like for a little group to work together each day, if they can, for half an hour. To go through the finesse of movements, to be able as if they would prepare for showing it, and to do it quite right. And I ask such people, if they can, perhaps we start tomorrow. And maybe tomorrow morning we will have a list together that those who, you might say, are chosen can say yes or no for the purpose of the concentration during this week, to make a real effort to do movements correctly - correctly I say as an exant--exact language written or thrown as perspective against a screen of upstairs in the Barn, projected so that the movements of such people

as seen on the screen is in accordance with the laws of Harmony.

I would like that very much to see if such a little attempt we could do, because if we learn by means of these kind of activities, we can also learn by means of our own activities which belong to ordinary life but we--which we have created in connection with Work; and to use them then also for the sake of Work, as a concerted effort of an activity - which we call by that name of Chardavogne Barn Activity - that that activity becomes, because of Working together and in cooperation with each other, can produce every day, for oneself, a reminder.

We are engaged in the affairs of inner life. We are engaged in the service of the Lord. We are working in the vineyard with spade, with a shovel, with a pick-axe. We are engaged in hoeing, or perhaps even only preparing soil; we are engaged in that form of agriculture of wishing to make something grow. We put in it - into the soil - an Anulios, and up will come an 'I', looking. At first, what is it that you, gardener, have done to me? Why have you asked me to come? Why did you create me? Don't you see the world in which I now appear as little 'I'? And this little 'I', being so sensitive: it is so difficult to adapt myself to ordinary conditions of life, although you may have prepared a little garden and maybe even a greenhouse, and for a little while of course the outside world is excluded. But the purpose of the little 'I' is to go out into the world - and why did you create me?

It's a question you must ask yourself once in a while. Why Objectivity for me in my life? And if I pray for it and it comes and I see it as God, what will I do? I do believe

that sometimes Work is serious like that and that it behooves one to be very quiet and really come to terms with one's inner life. So that then maybe because of that you derive from such meditations a benefit, and that you will get up and say yes I know, I've experienced - my sensitivity has touched the edge of the garment of infinity. I wish to Work and I pledge myself that whenever I can and conditions are right, I will make attempts simply, and simple as I am, and not knowing exactly what, but striving constantly for finding the key to that what now is surrounding me, wishing to go through the atmosphere of ordinary life, and hoping then that I will find clarity in endless space.

So, it's strange maybe to drink to Objectivity; perhaps it's better to drink to your own Anulios. (Toast)

SUNDAY LUNCH

MR. NYLAND: It is really too bad that you don't hear the noise of the little machinery. Sometimes I'm wondering if those there, way at the end of the table, can hear what I'm talking about because if you cannot hear enough, and it may be difficult for me to speak too loud - sometimes what one wants to talk about you don't want to use too loud a voice - and the only solution then, if you want to listen is for you simply to come up here and sit down, somewhere. So you can do what you like.

I'm so apt - maybe we stop now (Noise - people moving) Yes, of course I asked for it. It's right. It makes me think though what has happened at other times when you didn't do this, and I hate to think that you miss or have missed sometimes what I have been saying. On the other hand, I don't think it is that important because if you allow yourself to stay there without being able to listen, I think it would occur to you that you ought to come up here.

I'm apt to take practically everything that happens as an indication to remind one that Work exists and that I ought to do something about it. When the light is turned off all of a sudden, for me it's an indication for something that takes place unusually or in an unusual manner. When people run off the road and the road is too slippery or they have some trouble, for me it's always an reminder.

Here I sit again with birthdays next to me. It is a reminder for me; it's for them also. And if one can take one's life gradually as a chain of reminders, you would break the monotony of the mechanism. I talked about it last night and also yesterday at lunch: how can you introduce for yourself certain things that are absolutely necessary in order to wake up? But you have to see them and experience them, and you have to be really open for such things that will affect you in a certain way - different from what you would expect - and immediately associate with it a desire on your part, thanking God for the reminder so that then at such a time you know that something else could be done with you.

Mother Nature helps you in many ways to tell you and to shock you into an existence of awakening. Sometimes when you don't take it - and in most cases you don't - I think that Mother Nature is really very sad because she is interested in humanity and they would like of course that what is represented by the hierarchy of Mother Nature, which perhaps is a representation of certain currents flowing all through the universe, and affecting even the little solar system Ors, and us on this planet or unfortunate planet. That time and time again there are reminders, like many times messengers come from Above to tell us and to heed what they say. So in our own life we have exactly the same things which take place, and when you can look at it, I say as a chain of such events which are contrary to your expectation, you ought to see a meaning in what happens to you as an experience, which is unusual and then take it - take it for the value it produces and associate with it something else which is unusual.

You see, lunches and meetings, certain talks, discussions between friends, fights between enemies - all of that belongs to ordinary life, and unconsciously we take them in without too much thought attached to it. And it's quite wrong that you just assume that they all belong as if they have no further meaning than only to become habitual. So many things do become habitual already too early in one's life and if you allow it, such ha--habits start to form a crust - partly a protective coat. It prevents you from being affected and you just then go through life even trying to avoid them. If you see them coming, you say - Oh no, I don't want to talk to so-

and-so; he adv--he affects me in the wrong way and I don't want it because I don't want to be disturbed.

I said it last night about disturbances. Can you take such disturbances as a means for yourself? Use whatever shocks there are, small or large. The time will come in your development that you see how necess--necess--necessary it is to have a shock because sometimes you're so damned deeply asleep that only a shock will help you to realize how sleepy you are, and how you are affected, and how much you are bound. Such times you know one must pray, much more than you do. And you must really come to your real Self much more during a day and utilize the little things that are there. They don't have to be very small (big), and you don't have to have such extra amount of suffering which may have been dealt out to you. Only every once in a while there is a tremendous shock that really makes you stand still and realize that perhaps the heaven has fallen down onto the Earth, and you are crushed by it. Many times it is not that bad at all, but if you use the little things the big things can be eliminated because you are prepared; that is, they are not eliminated in occurring but you eliminate the effect on you and you become stronger.

The real answer to Work is to continue and to persist, to have such a desire that you want to see what can become of your life that, regardless of whatever you experience, that you will want to take it and not run away, but that you will want to turn it in such a way that you say, that is the direction because wherever the Sun is, there ought to be light in your 'I'(eye) that you can see where it comes from. Then you turn around and you say, here I am but I am now walking towards that what has been given to

me in my own solar system.

All these things I say of course are complete with metaphors - sometimes hallucinatory, sometimes just imagination or grand fantasy - all the time trying to see what is the relationship between the different forms of life within oneself - activities and behavior - but also that what belongs to feeling, emotions, clarity of thought, formulation, and pondering - all of that that makes up a personality. What will we do with the totality of oneself? What is there really that is required by such laws of Mother Nature to tell us and to warn us and to tell us time and time again it is not too late; change your mind; change your feeling; turn your body around but be determind about your aim.

I want to say that in connection with what I believe could be much more concentrated during the rest of this month. We will start today with movements in a different kind of a form - I mentioned it last night. We have selected approximately enough for four or five rows and several people will find their place in it, and today, instead of having group one, we will have practice group of those who are asked to participate in this little bit of an experiment. So that then it can be arranged in a certain way and organized that we do certain movements, and try to do them and practice them well, and every day of this week, that you try to be together for half an hour if you possibly can arrange it at a time that is most suitable, in order really to give it all you can.

I will tell you the purpose for that. At the end of the week I expect someone to come, which is important for us as a whole to have as a friend, and to encourage us, and by doing this showing that what we are trying to do is honest, quite sincere in our own

pursuit of the ideas of Gurdjieff; and that for that reason we are entitled to all the help that can be given and should be given simply because we are, I say again, honest in our endeavor. This is what I have in mind; this is why we do a little more concentrated effort and I hope it will help all of us in the end. Don't feel left out when you have not been asked; don't be jealous - we must make a selection. There is a limitation to a group of that kind, and sometimes you may feel that you are passed by - it isn't really that. It is really something else, that we want a combination of certain people which perhaps can be working suitably together and that you, in your thought, if you're not there, try to help that and be quite independent and do not allow jealousy to overtake you. There are many other things that for those who are not in movements can take care of certain things for themselves.

I hope that when this kind of a cassette reaches different people in different parts of the United States or elsewhere, that they will see these kind of attempts that we make as an indication for them, or perhaps be helpful to them as a stimulus so that they again and again revise the way they are conducting their groups and meetings; and that there is much more than there is at the present time of a seriousness of really making attempts, even if the groups are very small, that they then are encouraged to keep the level of that what they talk about above par, and not let it go down or be dragged down by all kind of nonsensical discussions, sometimes in meetings and sometimes in an after-meeting. It is not right. We are here to try to find out what is right for oneself in the study for one's Soul, and that is on a certain level way above us. And when we strive towards it, it is an aim in which then ordinary life

does not take much room anymore, only furnishing a certain standpoint from which you start to look at the sky and hope, and stretching out your arms, that some day there will be the possibility of reaching a higher level of an understanding, and actually an atonement for yourself. That means to become one within yourself, with all the different attributes that have been given, and all the different experiences that you have suffered through - all of that will become one in the light of that what is unity.

I also ask those who answer tapes to be on time, more exact, more correct, actually saying what they think and helping those they answer, and criticizing them when, even at the present time, their tapes and the quality of certain cassettes are not up to par at all. Tell them what is the matter with their machines that at the present time they cannot even send a decent tapes-- a tape or a cassette, so that we have to spend time trying to listen and get tired in such listening. A great deal of work has to be done by many of us together, and this is what I want to emphasize - we are, if you wish, together, but we are not together if you don't wish. And let's fulfill our part of the bargain, and then we can expect others to answer to that because then they will realize what we are trying to do. Because it's obvious that we are a little bit more concentrated than some other groups somewhere because this, to some extent, needs a kind of initiative. But it is only the indication of a direction, and then the fulfillment of that has to be done by several people, not one or two, but as many as possibly can understand the aim of a purpose.

Try to see your life much clearer in that sense of cooperation, in creating a level, so that little events which do happen will not touch us and simply can be brushed off because they have no particular

value. We have to put on a certain harness that we are not too much subject to influences which do not any longer belong to us. And from our inside of ourselves as a group, we should not allow certain conditions to exist or to continue to exist which are deleterious and which will, in time, destroy all good attempts. You do not know the forces of destruction; you don't understand Mother Earth as yet - how certain things have to be changed. And the process is constantly to take that what is complicated and reduce it to a simple form, in destroying then the properties which were built up, and then ending up by a few simple elements for which then there is no more knowledge of how to put them together again and to make them effective.

So make up your mind. Try to follow the direction of your feeling. See what is there for each one of us that you can do, and help each other. When there is a birthday, remember a birthday - what it is for you, what it must be for others, what you hope it could be for them, looking at their life, to see what is ahead for them; and to keep on I hope, striving for that what is right and truthful and in the end will give them the satisfaction of a universal peace. I hate to use that word too often because it is misused many times. Peace is in equilibrium, it is not an non-activity. It is a tremendous amount of forces all united together but, in connection with each other, producing a state in which there is activity and, at the same time, silence. This constancy of forces meeting each other and helping each other, and sometimes opposing - the totality of that is a definite state indicated by the level of being. And the more forces from Above are allowed to enter into this world - mundane, we call it - the more chance there will be that the equilibrium will be shifted in the direction of God, and not in the direction of the devil.

We wish to go to Positive Absolute; we wish to understand the negativity. But our aim is to be wherever we are, that what we are supposed to be at that place of crystallization.

To the birthdays of those who are now sitting next to me. I hope--I hope a very good year for them, and I hope all of you join in wishing it for them.

(All right, Bill.)

END TAPE

Transcribed: Donna G/ Roberta
ROUGH: Jessica
proof: Naomi
proof: Jessica
FINAL: Donna/ Jessica